

we inToke₂ to become our friend₅ INBEA[^]
 attended
 by the MA RUTS*

Yarga mi. 7. "The radiant INBRA. proceeds-(along
 the firma-
 ment), with the manifestation of the
 EUBRAS :*
 through the BUDRAS, speech spreads
 with more
 expansive celerity ₃ and praise glorifies
 the renowned
 IOT}EA : hinij attended by the MABUTS, we
 inYoke₃
 to become, our Mend.

8. Attended by the winds, giver of true
 wealth,
 whether thou mayest be pleased (to
 dwell) in a
 stately mansion₃ or in a lowly dwelling,
 come to our
 sacrifice* Desirous of thy presence,
 we offer thee
 oblations.

9, Desirous of. thee, INDBA., who art
 possessed
 of. excellent strength, we pour forth, to
 thee, liba-
 tions : desirous of thee, who art obtained
 by prayer,
 we offer thee oblations. Therefore, do
 thou, who
 art possessed of horses, sit down, with
 pleasure, upon
 the sacred grass, attended by the
 MAPJJIS, at this
 sacrifice.

^a *Indra* is here said to be radiant, through
 Identity with the
 sun; and the *Budras*, to be the same as the
Mantis, in their
 character of vital airs, or *pranah*: as it is said, in
 another text,
 "When shining, he rises, having taken the vital
 airs of all

creatures¹¹ (*Yo 'saw t&pann udeti so, sarvesAdm
 bjiutdndmprdnan
 ddayodett*). Heaee₃ also, the subservience of the
JSudras to the
 expansion of voice, or speech. Another application of
 the etymo-
 logical sense of *Eudra* is here given by *Say ana*; he
 deriving it, as
 elsewhere, from the causal of *rud.* to weep.
 "When the vital
 airs depart from the body, they cause the kindred
 of the deceased
 to weep: hence they are called